

THE ⁴ APRILL

of the Church.

By GEORGE PHILLIPS.

Pfalme, 126. 6.

*They that sowe in teares, shall reape in
ioy.*



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Gosson, and are to bee solde at
his shop nere London bridge
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PRILL





TO THE RIGHT WOR-
shipfull Master *Anthonie Ashlie,*
and his wife : *George Phillips*
wisheth all health and
happinesse.



*Two causes (Right wor-
shipfull:) haue speciallie
prouoked me thus boldly
to enterprise the Dedi-
cation of this demy worke vnto your
selues. First, that precious reporte
which I haue heard of your good af-
fection to Gods worde: And Second-
lie that particular dutie, which I owe
vnto your worshippes, in respect of
some alliance (though somewhat far
off) that was betwixt my deceased
Brother Edward Phillips, and your
selues, yet a iust oc casion formee to*
A 3 shew

The Epistle.

*shewe my selfe thankfull to so good
friends of his , and to procure vnto
my selfe, your like good fauours by all
good & Godly merits: In hope wher-
of I rest your worships to be comman-
ded in all that my poore tallent may
performe.*

GEORGE PHILLIPS.





The Text is read in the 9. chapter of
the Acts of the Apostles, and the 17.
Verse.

*Then the chiefe Priest rose up, and
they that were with him, (which was the
sect of the Saducees) and were full of in-
dignation, &c. To the end of the 19.
Verse.*



IN this Text we must
first consider of the
chiefe Priest and of
his company, which
are saide to bee the
sect of the Saducees:
And then of their
affection toward the Apostles, expres-
sed in these words, *and were full of in-
dignation*. By the word (*Then*) we are
put in minde rather of the cause why;

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Then when these men roused vp the-
 selues against the men of God; for
 this word hath relation to the miracles
 which are mentioned in the sixteenth
 verse that goeth before : And then
 the sence is this; when the high Priest,
 &c. sawe those mighty miracles done
 by the heauenly handes of those holy
 men, they rose vp & laid heavy hands
 vpon them. For the diuell is become
 a cunning Diuine, hee knoweth that
the striking of the shepherd is the scat-
tering of the flocke. So as *Michaia*
 prophesied of *Ahabs* ouerthrowe at
Ramoth Giliad : But we may chiefly
 learne from this place, how birdes of a
 feather loue to flocke together, when
 men who differ in opinion among the-
 selues, will notwithstanding ioyne to-
 gether against the truth : The Diuell
 knoweth the truth of that saying; *A*
Kingdome diuided cannot indure; but
(vis unita fortior) adde strength to
 strength, and it is the stronger. Ther-
 fore hee maketh *Herod* and *Pilate*
 friends, that their force may be vnited
 against Iesus Christ; & the high Priest
 and

Mat. 26.31

1. King. 22.
17.

Mat. 12.25

Luk. 23.12

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and the Saduces sate together in counsell against the Apostles. As the agreement of good men is both pleasant and profitable (for that was *Dauid's* meaning when he said, *Ecce quam Psa. 133. 1. bonum & quam incundum cohabitari fratres in unum.*) so the force of the wicked is both hurtfull, and fearefull: As *Iacob* hath taught vs by calling his two sonnes *Simeon* and *Leuy*, brethren in euill, because they slewe the *Sichemites* for the rape committed against their sister *Dina*. It is better that men should dissent among themselves, than ioyne together in one consent to oppugne or resist the truth; therefore God sent diuision into the Host of *Madian*, lest they should hurt *Israell*. And as such men haue the chiefest seates in the Assemblies, so may they haue the greatest sinnes in their soules. For as *Christ* saide that *Iudas* had the greater sinne for betraying of him, so it must needes bee that *Pilate* had the greatest sinne in condemning of him to death: And the rather because the Scripture saith, that *Pilate*

Gen. 49. 5.
6.
Gen. 34. 25
Ibid. 2.
Iud. 2. 28
Ioh. 19. 11.

knewe

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*knewe that the Iewes had deliuered
 Christ to him for enue. VVhen Paul
 had said to Ananias that caused him
 to bee stricken, thou painted wall, &c.
 And it was replied by some that stood
 by, Reuilest thou Gods high Priest? I
 knewe not brethren that hee was the high
 Priest (said Paull) and it was no maruel
 if he said hee knewe him not to be the
 high Priest, for (*summa aequitas decet
 summum Pontificem*) men doo expect
 chiefe performance of iustice from the
 chiefe Priest. But euer since Paul told
 vs that Satan could transforme himselfe
 into an Angell of light, hee hath made
 more vse of his ten hornes than of his
 seauen heads, that is, hee hath chosen
 rather to force by his power, than to
 perswade by his pollicie; gathering to-
 gether seauen diuels worse than him-
 selfe, for it is very true that he hurteth
 more by his instruments, than by him-
 selfe.*

Therefore it is no blessing to haue
 authoritie except it be of God: Ther-
 fore said Moses to Israell: *Thou shalt
 make him king ouer thee, whom the Lord
 thy*

Act. 25. 5.

2: Cor. 11.
14.

Apoc. 13. 1.

Luk. 11. 26.

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by God shall choose, &c. Nor yet to haue it from God: except he be glorified thereby, because his is all kingdome, power, and glorie, *omnis potestas est a deo omnis Tyrannis a demone*: as Rom. 13. 1.
all power is of God, so all Tyranny is of and from the diuell: when Magistrates rule well sayth *Paull*, they are worthie of double honour, and God 1. Tim. 5. 17
himselfe affecteth them as *Debora* did the Magistrates of her time when shee said: *my hart is set vpon the gouernours of Israell*. Magistrates are to be honored for him whose person they represent, for he said that they are Gods. viz. Psa. 82. 6.
Gods Leifetenants vpon earth: yet must wee not so farre obey them that we consent to their sinnes: therefore said *Paull* to *Timothie*. Bee not partaker of other mens sinnes: The lawe was established for the confirming of iust 1. Tim. 5.
authoritie: not to vpholde any mans 22.
crueltie. There is a double fault in these Officers, one is the sinne of vn-
thankefulnes, in that they punish the
Apostle for dooing good: for when
the Apostles healed their sicke, they 18.
lay-

Act. 5. 16. &c.

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layed violent hands vpon them : The other is the sin of crueltie, in that they shop vp the Apostles in no other place but in common prison: as though they had *Barrabas* the hackster in hand.

Luk. 23. 19.

Thus men being giuen ouer of God to goe whether they will, for a while they would ride ouer an Angell (like furious *Balam*) if they could. They fret and fume when they cannot effect what they desire to bring to passe, as

Numb. 22.

Balam was angrie with the poore Ass. Thou sittest to iudge according to law (saith *Paull* to *Annanias*;) there is the dutie of a good Magistrate: but thou commandest me to be smitten contrarie to law: There is the trick of a wicked Tirant. Therefore *Paull* offended not (as some haue thought) when he said: *dealbate paries*: Thou painted wall: for as a painted wall cannot properly be called a wall; so a bad Magistrate is not rightly called a Magistrate: Therefore *Paull* called *Annanias* a painted wall: as *Gotham* called *Abimileck* a bramble, for as *Annanias* was appointed to iudge iustly: so

Act. 23. 3.

Judg. 9. 14

Paull

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Paull was, called to reprove couragi-
 ously, and from hence Magistrates are
 admonished, that if they will haue mē
 honour them reuerently, they must
 iudge them iustly, and let them not cal
 vpon them like the poore widdow, so Luk. 18. 3.
 long for auengment of their aduersa-
 ries: As *Cesar* had tribute because his Mat. 22. 21.
 picture was vpon the pennie: so Magi-
 strates must shew themselues like the-
 selues, if they will haue the peoples
 applause: As they owe to the Prince
 the Tribute of honour, &c. So doth
 the Prince owe to the people the Tri-
 bute of iust iudgment: This is the law Mat. 7. 12.
 and the Prophet: doe to other as thou
 wouldest be done vnto. VVe knowe
 that we must not resist the lawful Ma-
 gistrate, for the we resist the ordinance
 of God. But wee know likewise that Rom. 13. 1
 a Magistrate must doo according to
 law: as God said of *Hezekiah*. Behold Esay. 32. 1.
 a King shall Raigne in iustice, and the
 Princes shall rule in iudgement. Text.
Which was the sect of the Saduces. This
 is added for our better vnderstanding.
 First who they were which assisted the
 high

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high Priest, viz. the sect of the Saduces, and then howe both the chiefe Priest and these Saduces did affect the Apostles ; it is saide that they enuied them.

The name of this sect of the Saduces hath proceeded of the Hebrew worde *Zadick*, which is as much as iust or iustified, not as *Naball* had his name of follie: for as *Naball* was his name, so foolish was his nature: But the Saduces were called iust men, as the Latines doe call a wood, *Lucus*. viz. a shining place, because (indeed) it shineth not at all, and it is ordenary with vs when we see a man glory of himselfe, to call him a Saduce or a Pharise; wherby we meane that that man hath no such thing in him, as by his outward behauiour he would seem to set forth. And also herein is taxed the folly of this worlde, that it is so blind to iustifie them most that knowe least what iustice is; as the Iewes made *Nicodemus* a teacher in *Israel*, who knew not what Regeneration was.

Ioh. 3. 10. Their profession is reprehended by
our

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our Sauiour Christ as a most dangerous thing, when hee saith; *Beware of the leauen of the Pharises and of the Saduces*: And it is recorded by Saint *Luke* Mat. 16. 6. in the Acts of the Apostles, as a most blasphemous sect: for (sayth *Luke*) *The Saduces say that there is no resurrection, nor Angels nor spirit*; so they Act. 23. 8. were *homines pessima farina*; men of a wicked profession: in goodnes coming neere to none, but in wickednes equall to any, yea euen to *Ahab* himselfe, that sold himselfe to worke wickednes before Gods face.

Caiphas, wee knowe by the wordes Ioh. 11. 51. warrant, that he was a wicked man, and yet hee prophesied the truth of Christ when hee was high Priest. *Balam* was holden for a soothsayer, yet hee confessed that they whom God blesseth, are perfectly blessed. The Scribes and Pharises were a very vaine kinde of men, but yet they were content to say well whatsoeuer they did: onely the Saduces were a seducing people; whereas their company is called a sect, it is to aggrauate their sinne; for it expresseth

Numb. 23.
20.

Mat. 23. 3.

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presseeth that they thought themselues
 singular; for some thinke that the word
 sect commeth of *seca*, which is to cut
 off one from another, and it standeth
 with reason; but I thinke rather that it
 is deriued of the latine worde, *sector*,
 which is to follow; as if the holy Ghost
 should say, they were a people which
 loued to follow their owne minde. For
 so Saint *Iude* in saying these are ma-
 kers of sectes; seemeth to vnderstand
 the worde sect, when hee speaketh of
 those diuers sortes of heretickes in his
 time, for they were such as brought in
 most blasphemous opinions, & sought
 to make other follow them too; as he
 noteth in saying, *these are spots in your
 feastes of charitie*. And Saint *Paule*
 meant as much in saying to the Elders
 of *Ephesus*, *that of their owne
 selues there should men arise, speaking
 peruerse things to drawe Disciples after
 them*: And to the *Corinthians* he saith
 that *there must be heresies amongst them
 that such as are approued may be known*.
 So much for the word sect, as it is vsed
 in this place, as an attribute to the Sa-
 duces,

Iude, 19.

Iud, ver, 12

Act. 20, 30.

1. Cor. 11.

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duces. Now followeth their affection;

Text: *beeing full of indignation*: This is the manner of such as take vpon the to abet the diuels quarrel, to vrge that by wrong (for the satisfiing of their owne humor,) which should bee vndone by right; as the Scripture saith of *Herode*, that in his wrath he slue all the male children in Iurie, from two yeres downeward: so it had beene better to haue beene a hogge than a male child in *Herodes* Kingdome: for he suffered no hogges to be killed, because swines flesh was forbidden in those daies: but crueltie spareth not the. that neuer did hurt. VVhen *Abab* cannot get pore *Naboths* viniard wickedly, his wife berateth him saying: is this to raigne? as if she would say, what you are a King, & therefore commaund, let Subiects intreat: so that where anger and power meeteth together, they are as stronge as a thunder bolt, and wounde where they light, as the waightie ankers diue through the waters.

Mat. 2. 16

1. King. 21.

7.

They must needs goe whome the diuell driueth, for hee forceth them
B
like

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like the Swine whome hee tumbled
 headlong into the lake: *Mat. 23. 23.*
 And therfote it is not strange to heare
 that the high Priest is faide to rife vp,
 for it was effected by wrath, or indig-
 nation which the man of God in the
 Reuelation telleth vs, the diuell hath
 against the whole worlde: So that in-
 dignation is the diuels blast wherewith
 he bloweth vp the furious Magistrats.
 If *Pilate* will rage when Iesus Christ
 speaketh not a worde vnto him, nei-
 ther good nor euill: It is a signe that
 he listeth to quarrell, who was a mur-
 derer from the beginning, *John. 8. 44.*
 for while yee liue this is true: That as
 there is no peace to the vngodly, *Esay.*
48. 22. So they ground onely vppon
 their outwarde authoritie, thinking
 thereby to order all things, as to them
 selues shall seeme meete: like *Pilate*
 that said to Christ, knowest thou not
 that I haue authoritie to crucifie thee,
 and to let thee goe free? *John. 19. 10.*
 But good Magistrates doe regarde as
 well what they ought to doe by the
 Law, as what they can doo in their
 might:

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might: As *Agrippa* said concerning *Paul* to his accusers: It is not the manner of the Romanes to put any man to death for fauour, *Acts. 25. 16.*

Text. *And laid hands on the Apostles, and put them in the common prison.*

THe persecutors and their affection are past, nowe followeth the manner of the persecution, which consisteth of the apprehention, and the imprisonment of the Apostles. Their apprehention was by laying handes on the Apostles. The name of hand is vsed in diuers senses of holy Scripture, sometimes for subtil counsell: as when the womā of *Tecoah* came before king *Dauid* with a subtil fetch, to reconcile his sonne *Absalon* to him. Tell mee saith king *Dauid*, is not the hande of *Joab* with thee in this matter: where by the hand of *Joab*, the King vnderstandeth the counsell and aduise of *Joab*. It is vsed also for rebellion, as when *Ieroboam* lifted vp his hand against King *Salomon*, the meaning of the spirit is,

2. Sam. 14
19.

1. King. 11.
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that *Ieroboam* lifted vp his hande against king *Salomon*, the meaning of the spirit is, that *Ieroboam* rebelled against king *Salomon*. Other whiles the hand signifieth the outward Ministry or gouernement of Gods people, as when *Dauid* said; *Thou leadeſt thy people like ſheepe by the hand of Moſes and Aron*. And ſometimes it importeth cruel dealing with men, as in this place it is ſaid that the high Prielt and Saduces laid hands on the Apoſtles: They which had ſeene howe pittifully *Ieroboams* hand was withered (for ſtretching it out againſt the man of God that ſpake againſt the Idolatrous Alter at *Bethel*) would haue thought that all poſterities had beene warned to take heede how they offer to annoy Gods annointed, or doo his Prophets any harme. But puniſhments haue beene like the beheading of *Hidra*, for the cutting off of one, hath beene the ſpring of two. VVhen king *Dauid* ſang; *Thou ſhalt ſhem me the way of life*, hee meaneth that Ieſus Chriſt (who ſhoulde come of his ſeede) is the way
and

Pſa. 77. 20.

1. Kin. 13. 4

Pſal. 105.

35.

Pſa. 16. 12.

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& the life; but when we come at Christ **Ioh. 14. 6.**
 he telleth vs that many rubs are in the
 way: as that we must leaue father and **Mark. 10.**
 mother, sister & brother, wife & child,
 house & land, lay downe our purse a-
 mōg the pore, & taking vp our Crosse
 follow Christ; so God will haue men
 of this world to knowe that the way to
 heauen is like a Camels going through
 a needles eye, (that is) very strait and **Mat. 19. 24**
 almost vnpossible: But yet that they
 may know that all thinges are possible
 with God, and therefore hee came as
 well to saue the rich as the poore: **A-**
braham the rich man had *Lazarus* the **Luk. 16. 23**
 poore man in his bosome, and so they
 were both in heauen. **Acts. 14. 22.** *Paul* tolde the
 Christians of Antioch, Iconium, and
 of Lystra; that they which got to the
 Kingdome of God must passe through
 many pikes. And Christ saide to these
 Disciples, you shall be brought before **Mat. 10. 18**
 Kings & rulers for a testimony against
 them; meaning that when Kings and
 rulers should see the Apostles testefie
 his truth so confidently, they shuld be
 condēned of infidelity without excuse

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And this is spoken for our encouragement, and for our imitation. For our encouragement, because wee must account it alioy when we fall into temptation, and that is in respect of the end of our temptation: knowing that the trying of our faith bringeth patience for our imitation; because Christe hath suffered for vs, leauing vs an example, that we should follow his steps: vnto you it is given for Christ, that not onely yee should beleue in him, but also suffer for his sake: And it is certaine that Christ doth afflict thee now in this worlde, that he may spare thee for etier in the world to come: & therefore God doth show vs a farre greater argument of his loue, when he maketh vs able to beare affliction, than when hee taketh it from vs: for Christians are not so much called by that name of giuing vp their names to Christ, as of holding fast Christs faith, name and Gospell to the end.

Saint *Luke* sayth, that when the Apostles were beaten, they departed reioycing that they were accounted

wor-

1. James, 2.
& 3.

1. Pet. 2. 21.

Phil, 2. 29.

1. Cor. 11.
32.

Apoc. 2. 13

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worthie to suffer for the name of Iesus Act. 5. 41.

Christ, hope is resembled to the foure
ankers which *Paul* and his fellow tra-
uellers did cast into the sea, in that
mightie tempest that troubled them
in sayling, to teach men to resolute

vppon Gods Almighty power in their
least hope of help: as *Sampson* saide:

who would haue looked for meat out
of the eater: And as the three God-
ly Children said: The God whom we

serue will saue vs, for as *Herode* began
with the Churches infants, and his suc-
cessors haue proceeded to afflict the

Church in all ages; so the Christians
must make account that persecution is
their portion from the cradle to the

grave: So *David* meant in saying to

God: *Thou feedest thy people with the*

bread of teares, and giuest them plentie

of teares to drinke: Thou feedest thy
people, because therein Gods loue to
vs is warranted: for if yee bee not par-
takers of correction, wherof all Gods

children are partakers, then ye are ba-
stards: for he correcteth euery Child

that he loueth, and he saith: with the

Act. 27. 29

Iudg. 14. 14

Dan. 3. 17.

Mat. 2. 16.

Psa. 80. 5.

Heb. 12. 8.

Apoc. 3. 19.

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bread of tares and drinke of teares; to
 signifie that affliction is as good a mean
 to saue the soule, as bread is to nourish
 the body; yet to flesh and blood it see-
 meth not so, for to a man, *no affliction is*
joyfull for the present time, saith *Paul*,
 that seemeth to taste as like bread as
 the ashes that *Dauid* did eate, & that
 must needs be bitter drinke, when
 that a mans eyes drop in his cuppe: I
 haue eaten ashes like bread, and ming-
 led my drinke with my weeping sayth
 that kinglike Prophet.

Heb. 12. 11

Psa. 102. 9.

1. Cor. 6. 19

20.

Text. *And put them in the cōmon pri-
 son.* By this we see that we hold neither
 our soules nor bodies in fee simple, but
ad voluntatem Domini; For you are
 not your own saith saint *Paul*, but you
 are bought with a prise, therefore glo-
 rifie God in your soule and in your bo-
 dy which are Gods. *Facile est acerba
 audire quam pati*: The Apostles might
 more easily haue borne a sharpe repre-
 hension, than a shorte imprisonment;
 but seeing that Christ must haue more
 gall to eate, & more vinegar to drinke,
 weeping will not helpe it, but patience
 must

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must indure it; for if you endure cha-
 stizement, God offereth himselfe vn- **Heb. 12.7.**
 to you, as vnto children: It is therefore
 noted in the Apostles as an obseruati-
 on of charitie, and a signe of Christia-
 nitie, that they obey the Magistrates
 though they bee euill; for that is accor-
 ding to the ordinance of God, because
 therein they do acknowledge that the
 powers that bee, are ordained of God. **Rom. 13. 1.**
 Thou shalt not speake euill of the Ru- **Exo. 22. 28**
 ler of the people sayth God by *Moses*
 in *Exodus*. Then if we may not speake **Iude. 9.**
 euill of such as are great, much lesse
 may wee doo euill to them; as *Dauid*
 said of *Saul*, God forbid that I should **1. Sam. 24**
 hurt the Lordes annoynted; for God **7.**
 imputeth their wrong to be his wrong:
 as when the Israelites refused *Samuell*
 God sayth, they haue not cast away
 thee, but they haue cast me away, that **1. Sam. 8. 7**
 I should not raigne ouer them. And
Moses said to the Captains that rebel-
 led; you haue not refused vs, but you **Exo. 16. 17**
 haue rebelled against God himselfe.
 And so the brother of Christ sayth
 like **CHRIST** vnto *Pilate*, Thou
 shouldest

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shouldst haue no power at all against
 Iob. 19. 11. me, except it were giuen thee of God:
 Esay. 59. 1. they know that (*brachium domini non
 debilitatur, nec manus Dei corripitur*)
 the arme of the Lord is not weakned,
 nor Gods hand shortned, for no wise-
 dome is so deepe, no counsell so polli-
 ticke, or power so strong to preuaile a-
 gainst him saith Salomon: Then the
 Church must comfort her selfe with
 this: *God is faithfull and will not suf-
 fer you to bee tempted aboue your
 strength, but will giue the issue with the
 temptation, that you may bee able to
 beare it:* For example that was a great
 triall when *Iames* was killed by *Herod*,
 and *Peter* imprisoned, but the issue
 was, that *Peter* was so wonderfullye
 deliuered. VVe may make the same
 vse of this persecution that Saint *Paul*
 made of the heresies which were in the
 Church of *Corinth*: That is, wee may
 learne to put a difference betwixt
 those who haue called themselues the
 Church of God; as the *Sardians* did
 but are not so indeed, and those that
 haue both the name and nature of the
 Church

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Church of God, as this difference is outward: so it tendeth to our instruction 2. Tim. 2. 19.
 on onelie; for knowne to God are the elect, and Christ saith I know whome Ioh. 13. 18.
 I haue chosen.

It may seeme that God is iniurious Mat. 10. 16
 to his, in sending them forth as sheepe among wolues, but if we consider the end wherefore hee doth it, wee shall finde that he doth vs no wrong at all: for euen as the wiseman saith, that in time past God would haue Israel passe through the Sea, that their enemies which pursued them, might haue an vnexpected end, and themselues a very wonderfull deliuerance; so God intendeth to giue vs a taste that we may see how gracious he is that he will, and how mightie that he can send vs most help, when in the opinion of men we haue least helpe. VVhen *Herod* killed the sonne of Thunder, it was able to make the sonnes of weakenesse to quake; but that the kingdome of the faithfull cannot bee shaken, for they intend to conquere by their patience, as by the ordinary meanes that Christ Wis. 19. 5.
Heb. 11. 28
 hath

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Luk. 21. 19. hath enioyned them to possesse their
soules: there is no such furious storme
but it will giue place to the calme at
the last. Affliction may be called the
Aprill of the Church; wherein if the
Sunne shineth a little while clearelie,
by and by the cloudes are sent ouer it,
by the blustering windes, as *Moses* put
the vaile ouer his face, and as Christes
owne shippe hulled in the sea: so his
Ex. 34. 33. Church is waisted in this world. VVee
Mat. 8. 24. see the world not only to bee bad of it
selfe; but also molesteth the good (be-
cause they are onely in, but not of this
world) euen as the rough windes trou-
ble the calmest waters, but (*hoc solamen
ecclesie*) this is the Churches comfort,
that God will haue their worst wine
to be their first wine. Now seeing the
Ioh. 2. 10. matter doth cotten so with the Apo-
stles, that they must not goe to prison
onely, but euen to the common prison
and feede on *Michaia* his homelie
foode, which was the breade and the
water of affliction they haue no help,
but euen to make Iesus the furnisher
as well as the Author of their faith.

And

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And you know it must be done so Heb. 12. 2.
much the rather; because Gods will
is, that iudgement shall beginne at 1. Pet. 4. 17.
his own house. Though *Moses* wept
beeing taken out of the rushe-basket: Ex. 2. 6.
yet when he came to better discreati-
on, hee accounted Christes rebuke
more worth than the reuenew of king
Pharoes Crowne.

Now by noting the common prison: Heb. 26.
so speaciallie, we may learne that the
Holie Ghost is as dilligent to publishe
the sinne of these Magistrates to po-
sterities, as they were carefull to com-
mit these Apostles to the common
Prison: for by committing them to
the common layle: they would beare
the worlde in hand that the Apostles
had offended in no meane or priuate
matter: VWhereas indeede, it was
(as you haue hearde before) verie en-
uie that mooued them so to doe. As
Iacobs prosperitie was enuied by *La-
bans* Sonnes, *Genesis* the one and thir-
tieth Chapter, and the first Verse,
and *Pharoes* taske-masters oppres-
sed Israell because they prospered:
So

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So these Apostles are imprisoned; because by them the diseased were cured.

Act. 5. 16.

Some haue said that *Sors optima est, quam multa, paucis, leta condit tristibus*, the best kind of life, is that which hath more mirth than mourning, and more pleasure than paine; but the Psalmist said not so: But said, *thy rodde and thy*

Psal. 23. 4.

staffe haue comforted me, meaning that the child of God gathereth as much comforts from Gods rod of correction, as from his staffe which is his mercy, and that this is the right life of a Christian, when God so striketh vs with his iustice, as that he holdeth our his mercie withall, lest wee should fall awaie quite from him.

It is the greatest argument of the presence both of Gods power & loue in vs, when hee worketh our welfare, contrarie to meanes as *Iosephs* imprisoning of *Simeon* tended (though at the first they vnderstood it not,) to the bringing of the whole stocke of *Ioseph* into Egypt. The wisdom of GOD hath accounted trial, as necessari in a Christi-

Ge. 42. 24.

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Christian life, as fire is requisite to the
fining of Gold: And the Diuines haue Psa. 12. 6.
likened it to that exercise which Israel
had with the five Kinges, for when *Io-*
suab had conquered the King of Ieru- Iosua. 10.
salē, he assailed the King of Hebrom,
and from Hebrom, hee proceeded to
the kingdome of Iarmuth, and from
thence to Lakish, & from Lakish to the
dominion of Eglon: So that the exer-
cise of the Crosse is like that same
which the Schollers doe name: *com-*
munis terminus, or a common conclu-
sion which is both the end of one mat-
ter, and the beginning of another.

This was a peece of *Paules* mea-
ning, when hee said to the *Romanes*:
That *God hath predestinated vs to bee* Rom. 8. 29.
like vnto his sonne: meaning that an
usuall exercising of vs vnder the
Crosse of Chiist Iesus; is the best
meane to beget patience in vs, as there
was in Christ.

There be manie waies wherby God
can glorifie himselfe in vs, beyonde
our expectation; as first by hardning
the heart of *Pharoh*, secondly by ma- Exod. 7. 4.
king

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John. 9.

king a man to bee borne blinde, and thirdly by giuing him sight (against the course of nature) with spittle and clay: therefore he being asked why, or rather more peremptorie, for whose sinne the man was borne blinde, hee answered, that it was onely done that Gods glorious workes might be manifested in him: Therefore seeing God will be glorified in vs at all times, and vpon all such occasions as to him shall seeme conuenient, when soeuer hee shall trye you, for his glorie and your good, *nota sit omnibus patiencia vestra, prope enim est Dominus*, your patience must be perceaued of all men, *for the Lord is at hand*, as euerie present helpe in trouble.

Phil. 4.5.

Text. *But the Angell of the Lord by night opened the prison doores & brought them forth.* Now followeth the deliuerance of the Apostles out of prison. In the which mightie laile-deliuerie, we must consider of the meane, and of the maner of their freedome. The meane is said to be the Angel of God. The manner of their expedition is described

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scribed by the opening of the prison
dores by night , and by leading them
forth . I remember that in the booke
of Numbers when Moses sent a mes-
sage from Cades to the King of Edom
to intreate peaceable passage through
his Country ; hee willieth the Embas-
sador to vrge this reason ; when wee
were vnder the Egyptians, who hand-
led vs euill and our fathers , wee cryed
vnto the Lord, and he heard our voice
and sent an Angeill and deliuered vs;
reasoning from Gods former blessings
to the vndoubted hope of his future
benefits: as if hee would say ; If God
did deliuer vs from so mighty a tyrant,
when wee were already vnder his cru-
eltie , thou must needs thinke that it
will not boote thee to vse vs vnkindly.
And when *Iob* doth teach vs to take
measure of our owne faith ; hee will
haue euery one to make particuler ap-
plication of the matter to himselfe, by
saying in the first person , I knowe that
my redeemer liueth , neither is that all
Iobs meaning to signifie that the *just*
must liue by his owne faith , but also
C hee

Num, 21
16.

Iob, 19, 25.

Abac, 2, 4.

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hee vnderstandeth that our redemption is two fold, the first is generall; from that perpetuall imprisonment from which wee were raunsomed by the bloude of Iesus Christ, and into the
Act. 20. 28. which (if we fall againe) we shall not be set free till we haue paid the vttermost farthing: The second particular, from euery imminent daunger that hangeth ouer our heades, so as God deliuered *Iacob* from the cruelty of his brother *Esau*; all Israell from the pursute of king *Pharao*; and the three
Mat. 5. 26. vertuous children from the force of
Gen. 33. 4. the furnace whereinto they were committed, That mention that is made of the Angell here, maketh much for the glorie of the King of heauen, which by a Deputie can do such wonders as to open all the dores and loose the chaines that belong to a publike prison, without vsing the ordenary meanes. Though this bee the Lordes dooing, and as maruellous in our eares to heare it, as it was in their eyes that saw it, yet must we not think it strange, for hee that hath the key of *Dauid*
 shutting

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shutting that which no man can open,
 and opening that which none can shut
 against him. Euen as wee reade that Apoc. 3. 7.
 the Angels did minister vnto Christ in Mat. 4. 11.
 the wildernes; so Saint *Paul* saith, that
they are all ministring spirits, sent forth
to minister to them that shall be heires of Heb. 1. 14.
saluation. So that is an exceeding ho-
 nour that God hath graced his Saints
 withall, the truth whereof doth ap-
 peare not onely in that which *Dauid*
 sayth, he hath giuen his Angels charge Psal. 19. 11.
 of thee, speaking of the child of God;
 but also in the diligence that the An-
 gels themselues haue performed to
 the Saintes of God. As when *Iacob*
 being in feare of his brother *Esau*, God Gen. 32. 1.
 comforteth him by a vision of Angels.
 And *Elias* is refreshed by an Angell of 1. King. 19.
 God. 5. 6.

And so in all ages Angels haue bin
 comfortable vnto men, whether wee
 vnderstande them to bee Angels of
 light, which are the wise which are cal-
 led the light of the world, or light An-
 gels which on speciall profession poc-
 keteth vp without waying howe many

Mat. 5. 14

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Heb. 1. 4. graines they want . But as Christ is
 more excellent, so should he be more
 acceptable than the Angels ; though
 they are the gift of God , all of them
 seruing (or at the least ordained) for
 our good : So much for Angels . Now
 here is a plaine demonstration of the
 presence of Gods powre, as there was
 in the furnace , when Nabucadnezer
Dan. 3. 25. said, the fourth is like the Son of God :
 so the Angell had his power from that
 same Sonne of God : Therefore as
Rom. 9. 19. *Paul* said, who hath resisted the wil of
 God at any time? meaning therby that
 no man can preuaile against him ; so it
 is as bootlesse, to wage battaile against
Gen. 11. 4. his power, as for those Gyants that en-
Acts. 9. 5. terprised Babels Tower, or for *Saul* to
 kicke against the pricke : for the one
 brought confusion, and the other hur-
 teth himselfe , and not the goad or
 prick.

Truth it is, that great are the troubles
 of the righteous, but as true is that, the
Psa. 34. 17. Lord deliuereth them out of all ; by
 making the deuises of the people to
Psa. 33. 10. be of none effect. God shutteth not

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vp his people in the hand of their enemy, but setteth their feet in a large roome. So that affliction is like a mushroom, which cometh vp in one night, & is gone before another; heaumes may indure for a night, but ioy commeth in the morning: And like the thornes which inuiron the Lillies, but choake them not; and like the flame that burned the bush, but consumed it not; & like the viper that claue to *Pauls* hād, but it is shaken off before it doth anie harme.

Psal. 31. 10.

Psal. 30. 5.

Cant. 2. 2.

Exod. 3. 2.

Acts. 28. 3.

This the Apostles saw well enough before their deliuerance: for the faithfull doe see a far off, as *Moses* saw *Canaan*; *Abraham* saw Christs day of birth; & *Elishaes* seruant, the heauenly Armie: therefore they sleep quietly in the midst of afflictions, as *Peter* betweene 2 soldiers, bound with 2 chaines, because they resolue like *David*, that God will keep them in safety, God that brought so deepe a sleep vpon *Adam*, that hee tooke a rib from him, and vpon *Saule*, that *David* tooke away both his weapon and his water: *1. Sam. 26. 12.*

Deu. 34.

Ioh. 8. 56.

2. King. 6

17.

Acts. 12. 6.

Psal. 4. 8.

Gen. 22. 21.

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the same GOD ouerthroweth these men in their owne deuise in one night; So that men wraastle with God as *Iacob* strued with the Angell; they may preuaile with him as *Iacob* did with that Angell, but not against him, for *Iacob* went away halting.

Gen. 32.32.

So little auaieth it to oppose man against God, that when he hath done his worst, he hath but shewed himselfe to be man.

Psa. 10.20

Psa. 92.15

Gen. 11.4.

Psa. 104.9.

Exod. 7.

Secondly howe true the Lord our strength is, and also how Gyant-like they all are which warre against theyr maker: Therefore we see how mightily God doth quaike these Magistrates, as the water bankes doe check the waues, beeing their boundes which they may not passe: As this miracle of deliuering the Apostles out of prison, (the doores beeing still found shut) was meruailous, it doth not so much warrant it to be the work of God, for king *Pharos* foreseeers did verie strange stratagems, as *Moses* and *Aron* did before the King: And the witch of Endor brought vp the diuell in the similitude

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rude of Samuell, but these were done
 by vnlawfull practises, and to vngodly
 purposes : but where the practise is
 good, and the purpose Godly, that war-
 ranteth the woonder to bee of God.
For there is one God that worketh all
things in all men : And in such senses
 we must attribute all mightie miracles
 vnto God, in whome all power & glo-
 ry consisteth ; so that it was not that
 shadow of *Peter*, that healed the vn-
 healthfull which were laid therein, but
 the ouershadowing power of the holy
 Ghost, neyther did the woman say
 that the hem of Christs garment could
 make her whole, but that if shee did
 but touch the hem of his garment, she
 should bee made whole, meaning that
 the least grace of God is sufficient for
 the faithfull : And as Gods generall
 blessings doe serue to the stirring vp
 of the whole Church to a Psalme of
 thankes-giuing, so his particular proui-
 dence, requireth a more speciall thank-
 fulnes: As *Dauid* said, *I will remem-*
ber thee (O Lord) concerning the land
of Iordan, and the little hill of Her-

1.Sam. 28.

1.Cor. 1.6

Mat. 28.18

Act. 5.15.

Mat. 9.21.

Psa. 42.8.

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Pharao foreseers did verie strange stratagems, as *Moses* and *Aron* did before the King: And the witch of *Endor* brought vp the diuell in the similitude

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· tude of *Samuell*, but these were done by vnlawfull practises, and to vngodly purposes : but where the practise is good, and the purpose Godly, that warranteth the woonder to bee of God.

1. Sam. 18.

For there is one God that worketh all thinges in all men : And in such senses

1. Cor. 1. 6

we must attribute all mightie miracles vnto God, in whome all power & glo-

Mat. 28. 18

ry consisteth ; so that it was not that shadow of *Peter*, that healed the vn-

Act. 5. 15.

healthfull which were laid therein, but the ouershadowing power of the holy

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Ghost , neyther did the woman say that the hem of Christs garment could

make her whole , but that if shee did but touch the hem of his garment, she

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Psa. 42. 8.

dence, requireth a more speciall thank-

fulnes: As *Dauid* said, *I will remember thee (O Lord) concerning the land of Iordan , and the little hill of Her-*

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mon : Meaning that hee woulde bee
 thanketull to GOD for preseruing of
 him while he sojourned there, beeing a
 banished man from the kingdome of
 Israell : And as God did not only re-
 member *Noah* ; but also euerye beast
 that was with him in the Arke: so when
 he commeth forth of the Arke, he sa-
 crificeth vnto God of the same beastes
 which were with him in the Arke, and
 in remembrance of our forefathers de-
 liuerance out of Egypt, the Psalmist
 said : *Thou haste brought a vine from
 Egypt, &c.* He saith out of Egypt, be-
 cause it stood not well there : There-
 fore hee brought it hither that it might
 prosper better : by the which the truth
 of that is apparent : *that there is no
 lacke to them which feare the Lord*: The
Rauens minister meate to *Elias*. The
Egyptians feede them whome they lo-
 ued not : namelie, the *Isralites*. For
 when a mans waies please God, he ma-
 keth his very foes to become his
 friends. VVhen they goe abroad God
 carrieth them vpon Eagles wings, in-
 tending to take the harme into his own
 bodie

Gen. 8. 1.

Gen. 8. 20.

Pla. 80. 8.

Pla. 34. 9.

1. Kin. 17. 6.

Pla. 105. 23

25.

Exo. 19. 4.

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bodie rather than they shall bee hurt;
 when they are at home, hee clocketh
 them vnder his winges, as though hee Luk. 13. 34
 could not suffer the cold wind to blow
 vpon them: so tender is God toward
 his owne, as is resembled more liuelie Exod. 25.
 by the mererie seate that sate vpon the
 Arke, with winged cherubins houer-
 ing ouer all.

There is no doubt but that *David*
 spake it by experience, that God is a
 verie present helpe in trouble: For as
 Christs comming is resembled, to the
 lightning, so may our trials to, for that
 they (like the lightning) doe tarrie no Mat. 24. 27
 where long: In that it is saide, that the
 Angell of the Lord opened the prison
 doores by night; It is spoken to teach vs
 that wee must not expect a visible pre-
 sence of Angels, for our ordenary de-
 liuerance from approaching dangers:
 but to that purpose that wee should ac-
 knowledge the right cause when wee
 haue felt the true effect: Like as it
 was prophesied long agoe by *David* of
 Christ, that *hee should beare rule in the* Psa. 110. 2.
middest of his enemies: whereby the
 faithfull

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faithful may assure themselves of most ready helpe in time of neede . This may stand in good steede for two purposes ; First that wee despaire not in time of aduersitie : *For I neuer saw the righteous forsaken*, (sayth Dauid.) Secondly, for our admonition, that wee walke soberly and Godly in this present worlde , least by our unhallowed life we deprive our selues of so blessed Assistants as the Angels are . And further this deliuerance was effected by night , to conuince these mighty Magistrates of no meane matter , but euen by howe much their enterprise against God was the more presumptuous , (for God had charged all men, with ; *Touch not mine annointed , and doo my Prophets no harme.*) by so much was their purpose made more ridiculous . That as in the resurrection of our Saviour Christ, they must acknowledge him risen for he was not found in the graue when hee was sought there, though they came early in the morning.

And as in Christes turning of water into

Pla. 37. 25

Pf. 105. 15.

Luk. 24. 2.

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into wine, the deeds were not scene in
dooing, but truth it is that such thinges
were done, so all are taught to iudge Iohn. 3. 2.
rightly of the mighty cauler of so mar-
uelous effects: As *Dauid* said vppon
the like occasion; *This is the Lordes* Ps. 118. 23.
dooing, and it is maruelous in our eyes. A
manifest signe is done by these men,
said the counsell of Ierusalem; concer-
ning the healing of the lame man that
lay begging at the beautifull dore of
the Temple.

You see they call that myracle a
manifest signe, to signifie that God was
with the Apostles euen by the confes-
sion & testimony of these mens own
consciencs, for they said, and we can-
not deny it, notwithstanding they cea-
sed not to gaine say them still. Act. 4. 19.

It neuer griueth a man to sowe in
teares, if he remembered that hee shall
reape in ioy; for God pittie their
case whose cause is good.

*I haue surely scene the trouble of my
people which are in Egypt, & haue heard* Ps. 126. 6.
their cry, &c. sayth almighty God to Exod. 3. 7.
Moses: And the duety that is required
on

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on our part, is to be thankfull to him
Pla. 136. 23. that remembreth vs when wee are in
trouble, bringing vs out of it by such
vnwonted & strange meanes, as there
is no more monument left which way
we cam out, then there is of a serpents
going ouer a stone, or of a birdes flying
Pro. 30. 19 through the aire, or a shippes glyding
lob. 3. 23. 26 through the waters; Now as the Lion
1. King. 13. slue the Prophet but had not eaten
28; him, and the diuell tormented **Iob** in
lob. 2. 7. body, but touched not his soule, so ti-
rants haue alwaies set their cruelty vp-
pon the tenters: but could neuer stretch
it further than the Lorde haue giuen
them leaue.

*Great are the troubles of the righte-
ous but the Lord deliuereth them out of
all. Pla. 34. 17.*

F I N I S.

Faults escaped.

Read in the fourth leafe in the first
line of the last side, for then whē these
men: Then of the time whē these &c.

Reade in the last side of the ninth
leafe in the fourteenth line after quar-
rell, or at the least to abet his old ma-
sters quarrell, who was, &c.